M2501
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Barn
Seminar Series, tape 5 of 8

Mr. Nyland: So, who wants to begin.

Josie Schwarzbach: I think I do.

Mr. Nyland: Good.

Josie: I agree.

Mr. Nyland: Because last week I said you have to come here with questions, and you have to explain things so that I become a little bit more knowledgeable about who is here, and even why you ask questions.

So, go ahead.

Josie: This is Josie Schwarzbach. Um, I've heard you speak and say that we're ... I'm to accept myself the way I am, and yet how can I work that out with wanting to change myself. Like, why would I be here if I didn't want to change myself.

Mr. Nyland: That is the next step. The wish for wanting to change of course gives me the motivation, otherwise I wouldn't do anything about myself. If I liked myself the way I am and with this-and-that unconsciously looking at myself, I would simply believe that simply by living a little bit more I would gradually improve. The reason why one wants to be Objective about oneself, is really that I want to find out *actually* what I am. That is, if I look at myself and I remember what I have been doing and the way I was and I can describe it, if it comes to certain characteristics which I don't like—that is, I have them without doubt—then I start to justify them and rationalize, and I deviate a little bit from the truth because I don't like the way I am, I have to find some way of being able to live with it. Because I don't want to stay all the time in a state that I criticize myself, because that I think is quite useless. I do already too much of it when I really become pessimistic, but in a general way when I have a desire for living I want to get as

much out of life as I can. So then when I keep on thinking about how bad I am or that this-and-that, I start to say "Well, maybe it was not as bad as it looked," or maybe "It was not my fault," or "So-and-so stepped on my toe, and I just reacted," and all kind of rationalizations. That is, my mind is very clever about explaining myself so that it is not so bad—and, as we say, that I can continue to live with myself. Well, what I then have as an impression of myself that's not really the truth, because I'm suspicious that it actually is a little different, only I can't face it.

So, I first want to make sure that what I am, I actually am. I mean by that, that today I know I am this and tomorrow I know I am, but ten thousand years from now I also want to know that that is what is the truth. Because if I'm interested in the truth, I don't want anything else but the truth. And the difficulty is, that if I today feel one way or another and after lunch I feel a little differently, my judgment is not good—certainly not about other people sometimes, and not good about myself.

So, I must admit that there is something I would like to change. I say also I would like to 'grow up'—that is, I would like to develop—and that means that I want to change myself in such a way that I become a grown-up person.

That is the motivation for wanting to Work—only the motivation. Now, I take that energy which is represented by that wish that I really want to change, I take it up to a certain point of Objectivity. That is, I wish for a state in which I can be truthful about myself, without having an ability at the present time to say exactly what that would be. Because, you see, if I want to grow up to become more Conscious, I really, from the standpoint of my unconsciousness I don't know how it will be for me to be Conscious. So, I must admit that I cannot describe in what direction I want to go than only that it is in the direction of Consciousness, but if I want to describe what is my state of Consciousness, from my unconscious information I cannot fabricate something that is Conscious.

So, you see, the necessity is: I have the energy as represented by my wish. I definitely want a change, but I cannot define what the change should be. And so, I have no aim of that kind. The only aim I have is, that I wish to Wake Up. Because I say if I "Wake Up," *then* I will know what a Conscious state is, then I will know what I can do. You see, I separate it now, and in order to Work as well as I can, I don't want to say I want to change. I just want to accept myself as I am, because that will give me my 'I' the way it ought to function.

And when this 'I' can start to function and then gives me the true information about myself,

then I can go one step further. Then I say that what I actually now know—I have been there in the past and I know that I am that way because my 'I' guarantees me that that is the truth—then I start comparing that form of behavior with what I believe a Man should be, and by that time having enough information of myself which I know is truthful, I'm not so afraid of it anymore. And if I can continue with this 'I' existing and then continuously from this 'I' receive guidance because the 'I' gives me a state of Consciousness and describes it, I realize what I am unconscious and I am not as yet in the state of Consciousness.

So it becomes a question of an expression, of myself, of my life: One is in a Conscious form if my 'I' has its way, the other is in my unconscious behavior—the way I am—and I start to compare, as well as I can, what I should be as a Conscious person, constantly under the guidance of 'I'. So that when I make an attempt to change, my 'I' will tell me "No, it's wrong." You see, I have a source of information this time which is quite different from the information that I have about myself.

You understand that?

Josie: Um, parts of it.

Mr. Nyland: I divide it into two parts. First is the realization for myself to get actually the truth of what I am, then I know I can work with that what I am because there is no further possibility of rationalizing it because I'm not that way. So, once and for all now I have the truth, then I say that truth about myself will 'set me free.' Now, under the guidance of 'I', I can become what is required for the expression of life in a Conscious state because my 'I' will tell me and will watch me, will continue to Observe me and will tell me when I am on the wrong road. For instance I use too much energy, or unconsciously I am caught by certain habits which are not right and not the right way of expenditure of the energy that has been given to me, or I shy away from certain things that I should have done and I didn't do—the 'I' can tell me that. When I tell it to myself from my ordinary mind, I have an excuse. I don't want excuses anymore. I just want the truth and that's all, but when I have that and there is at the same time an 'I', the 'I' becomes a guide and guides me in my unconscious life so that gradually my behavior becomes more in accordance with a Conscious Man, and the same applies to Conscience.

All right?

Josie: Yes.

Mr. Nyland: Okay.

Anne Matsui: Mr. Nyland?

Mr. Nyland: Yah.

Anne: This is Anne Matsui.

Mr. Nyland: Who is it?

Anne: Anne Matsui.

Mr. Nyland: Yah.

Anne: Um, I think my question is almost the same, but... Last week you said when 'I' Observes 'It', 'I' is Awake or Aware and 'It' is asleep? Do you mean that 'I' is giving me information about my unconscious state?

Mr. Nyland: 'I' will give you the information of your unconscious state in all its behavior forms when the 'I' is sufficiently grown up, but we talk about an 'I' not as yet functioning completely—right?—and not being grown up enough to be able to function correctly. So when you want to make allowances for that—that I start to Work with an 'I' which consists of two cells and has to grow, and an 'I' which is as yet not perfect and it is not sufficiently grown up and mature—that therefore the results which are obtained with 'I' are not as yet hundred percent Objective.

You see?

Anne: Yes.

Mr. Nyland: If you make such allowances, then I can say: If the 'I' actually exists and is functioning correctly, it is the only thing that I then know about that is Conscious, and all the rest of me remains unconscious until this exchange starts to take place between this Conscious existence ... a Conscious entity as 'I' and that what I am—'It', unconscious Man. And I compare it then simply: That 'I' is Awake, I am ... that is, the 'I'—my 'I'—is Awake, that what I am as 'It' is asleep.

Anne: As the 'I' begins to function more completely, then does the nature of one's unconscious manifestations change?

Mr. Nyland: I think that an 'I', when it starts to function and becomes more and more perfect in its functioning, will first need the knowledge of that what I actually am—that is, what I am in an unconscious state as a result of Mother Nature, as a result of my astrological configurations, as a result of what I have inherited, and as a result of the ordinary sociological influence of the rest of the world on me.

You see, a Man starts out with two things. When he is conceived life is put in a certain form which then of course starts to germinate, that what he gets is life which comes from his father and mother but it is put in a form which now belongs to him. And so, he starts his life with that kind of an attribute, the condition of his life is partly made up of that. It depends on what one wants to believe in, but it is quite logical to assume that life continues to exist and goes from one form into another. Even if we assume that after this life there is another life in another form, it is still my life; and if I do believe in reincarnation it is quite logical, but the same applies to that what has preceded my life; and most likely I have already existed as life in a certain form and now for certain reasons I have to 'come back' to Earth, I say sometimes, for the reasons of actually understanding life more fully, and I have to go through this particular period of earthly life in order to understand what is necessary for complete Impartiality and complete unselfishness.

So, now at the moment of conception I have this life of mine, although I don't know it, becoming ... getting into a form which becomes my personality. It comes from my father and mother, so there is definitely something that belongs to them that is given to me; because they can't help that; whenever they give anything of that nature it is part of them, so with that they make a gift. And I call it 'inheritance' from father and mother—and ancestors, because there may be others—at the same time there is something also given to me that belongs to me with which I now enter into this new life cycle. At the same time, the moment of conception is dependent on how I will develop, on that what exists at that time in the rest of the world, and astrologically I know that when I was conceived—and even when I was born—there were certain conditions which influenced my life; mostly the form in which I appeared, but in any event I came on Earth as a certain type. I may have been Sagittarius. I may have been Aries. I may have been Taurus. I may have been influenced by the different planets at a certain time, and astrologically I can figure out what kind of a type of a Man I am.

So, this is the second influence. The third influence is when a Man starts to grow up from being very young; and not knowing much and gradually develops his different sense organs, he starts to live as a personality on Earth and the Earth again will influence him, dependent on the astrological conditions of the Earth itself—where it is and whatever the development of the Earth is, also subject to the different places of planets and so forth in relation to the Earth. That we call a 'sociological' influence, because it's mostly carried out by the influences of other people on

me; and with that I simply say my friends and my educators, my teachers ... not counting, now, father and mother but I do count my uncles and all the different influences which come to me, when I grow up a little bit and I go into the world I definitely become interested in the sociological influences of the business where I 'm engaged, or the difficulties I have in wanting to grow up and not being able to, and so forth.

You see? So there are the three different influences on a Man when he comes to his own maturity—that is, physically—when he is eighteen or twenty. At that time he has those three influences in him, and now it's a question of wanting to find out what is the result of which influence. And in a general way we say that that what a Man is as behavior, is an influence of the sociological conditions under which he has lived, and sometimes we say that what he has as a characteristic is 'acquired.' The influence from his astrology becomes very much the influence which is noticed in his essence, and the influence from that what really his life was—and which came through a channel of father and mother—is really that what he is much more essentially-essential. And so, I make a little gradation about the different parts of my life, and where they belong.

So, if I now start to think about how to change, I first change my sociological characteristics—that is, mostly the way I behave physically. Then I say I ought to probably change also my 'essential' behavior because, although it was dependent on the astrological conditions, it still was part of me and while I was living I used it in order to have sociological traits so it also became tinted with the unconscious influence of the Earth, and when I finally say what is the 'reality' of my life I come to the essential essence of myself which we say is one's Magnetic Center, in which there is no change—not affected by the rest of the world—but also it is not free because it happens to be imprisoned as the beginning of my life immediately becoming imprisoned by the conditions of the Earth.

You understand that reasoning.

Anne: Thank you.

Mr. Nyland: Huh? Does it explain it?

Anne: Yes.

Mr. Nyland: Yah. Keep on thinking about it, because it may not be so easy after a little while. But I think it is logical, and I think it is also truthful.

All right?

Anne: Thank you.

Mr. Nyland: Good.

Bruce Cohen: Mr. Nyland?

Mr. Nyland: Yah.

Bruce: It's Bruce Cohen.

Mr. Nyland: Yah.

Bruce: Uh, I've heard the term 'little 'I'' used and I have some understanding of it, but I really would like to have a better understanding of it. The little 'I'...

Mr. Nyland: What is a little child. What means it. What does it mean—'little.'

Bruce: Not yet grown.

Mr. Nyland: That's it. Exactly the same with the little 'I'—not yet grown up, no more than that. Essentially ... you can say it is an Objective something which essentially is 'absolute' as essence Objective, but there is so little of it that it cannot have much of an effect until it has really multiplied the different cells of Objectivity. The same as a child ... and we compare it simply with a child growing up and becoming full-grown, and then, as I say, when it stops growing at the age of eighteen or twenty—at least, physically—then I say such a person is 'mature,' at least as far as the physical appearance is concerned. He is not mature as far as his feeling is concerned or his mind, but he keeps on developing that; and being in contact with the outside world, he receives impressions from the outside world, it forms his sociological habits and it also causes in him reactions to that what is the activity from the outside world on him. So gradually there is a further development in a rearranging of the feeling to becoming a little bit more full-grown, and as far as the mind is concerned, quite sufficient for a Man to be able to walk on the street and not get hit by a car—that's about the level of the mind, I think.

So the little 'I' is in its infancy, and it starts to grow up when I feed it. It is fed by my wish, because if I don't wish it—that is, if there is not enough in me to wish for that—the 'I' won't be there, it'll disappear.

You see that.

Bruce: Yah.

Mr. Nyland: No difficulty of using the word 'little' 'I'. I don't use it very much, but sometimes I say it is quite small, so don't expect too much. You don't expect much from a little child, but when a person becomes grown up you could tell him "You're grown up enough, you ought to be

able to stand on your own feet." I think there is a time that one tells that to 'I'—that one actually says "'I', why aren't you grown up enough." And then the 'I' says "I am under fed" [laughter] and that's your fault.

All right?

Bruce: Thank you, Mr. Nyland.

Mr. Nyland: Yah.

Stephen Yates: Mr. Nyland?

Mr. Nyland: Yah?

Stephen: Stephen Yates.

Mr. Nyland: Yah.

Stephen: I found that in the morning, when I'm sure that it would be the best time for me to try to Work, I don't really have a wish, and that later on...

Mr. Nyland: No. Well, wait a minute. Before we go further, when you find you have no wish, you don't wish to Work. Finished.

Stephen: Right.

Mr. Nyland: No more consideration. It's either "Yes," or "No." Either you have a wish, then you will make an attempt. If you don't have a wish, of course there's no attempt.

Stephen: Well, I haven't been making attempts lately in the morning.

Mr. Nyland: No. Good [chuckle], then you have to.

Stephen: But I wake up and I think about it.

Mr. Nyland: Yah, that's right—you can think of Heaven, but it doesn't mean you're there.

Stephen: Later on in the day, after I've been affected by external things and either I ... something reminds me, um, of a positive attitude towards Consciousness, or else I see how I've been and it's not very good and I don't ... I don't wish to be that way forever.

Mr. Nyland: Okay, you can get a 'D.' Maybe plus, but certainly no 'C' at all—let alone 'B' or 'A.' Nonsense. Come on, Steve. Either one wants to Work and one does it, or you don't and you don't. That's it. If I want to Work, I have an idea that perhaps my unconscious date could go over into a Consciousness, or my Conscience can actually become Objective. That's all. I say it: "I want to become a Harmonious Man, a person who can do." Well, if I'll get up and have a little bit of a thought and I have not even the wish to want to do something about it, I am a very unconscious kind of a nincompoop.

Okay?

Stephen: Yes.

Mr. Nyland: All right. Good.

So, talk about Work when you wish to Work. If gradually this Group wants to continue, we'll have to assume that you know the definitions of Work and the words we use to describe this Work. Because there is much too much discussion in the other Groups by people who don't know a goddamn about what they mean—what they are saying and talking about—and that is the reason I started this little seminar: To try to straighten that out—what is really Work and what is meant, and when you want to use a word, do you know actually what you want to say with it. So, we don't want to talk as yet about the application of Work, until you are quite clear about your particular grammar. And for the time being we still stick to that, although it will go over every once in a while in a little description—logically, you'll hear about it. But the levels sometimes of the Groups that are being held is not right, and you don't ask enough.

We are all in our infancy regarding the usage of words to describe Work, and that will take a long time before you really know what is meant. Because when you start to apply it you will find out more and more that you really don't understand it and that you wish you had more ... understanding at all, and that it is very difficult for an 'I', even after it has been created to stay with you. Because you don't know how to feed it, and you don't know how to feed it because your unconscious state constantly starts to interfere.

These are the fights that of course will come up. When you want to grow up, you have to go against something. Because as I say, these conditions of wanting to form a Kesdjanian body and a Soul, they are against Mother Nature. Mother Nature will only bring you up ... up to a certain level: A full-grown body ready to die, in the scale up to 'Si.' When you go from the 'Si' to 'Do,' you die physically. For the feeling tonal scale—the feeling Octave, or the feeling body—there is only 'Do-Re-Mi'—not even 'Fa'—and for the mind there is only 'Do,' which fortunately can look in the direction of unconsciousness and sometimes wants to look in the possibility of becoming Conscious.

But that is a Man. I mentioned ... did I—the Three-body Diagram—did I?

Several people: Yes.

Mr. Nyland: Yah? Who has looked at it?

Gerald Schultz: Sir, it's Gerald.

Mr. Nyland: Huh?

Gerald: It's Gerald.

Mr. Nyland: Yah?

Gerald: I have ... I have a question about the diagram.

Mr. Nyland: Have you? Let me continue first. Who has looked at the Three-body Diagram.

Several people: I have.

Mr. Nyland: Not enough. It is now a task for everybody in this Group to find out what is meant by the Three-body Diagram, and I hope you will make a little drawing so that you can keep it in your pocket. I have said before, it is an essential symbolism; much more understandable than the Enneagram, although it is based on the Enneagram. So, if you really want to find out, please find out, and find out where there is a copy and where there is something you can copy. It is probably hanging at the office somewhere. There are enough people who have copies. So, now I expect everybody in this Group to have information about the Three-body Diagram next time when you come.

All right, Gerald, tell me about your question.

Gerald: I'm confused about the diagram, and how I've been trying to apply it practically.

Mr. Nyland: No. You look at it.

Gerald: Well...

Mr. Nyland: You look at it.

Gerald: Well, the part that I'm stimulated by—and I have looked at since your talk on Saturday night, in depth—is the 'Fa'-bridge going from the second scale ... in the second scale: the 'Do-Re-Mi,' and bridging the 'Mi' to 'Sol' through the 'Fa'-bridge and having an 'I' present with the conditions of ABC.

Mr. Nyland: Yah.

Gerald: And last night at David's Group I took a task. Perhaps you heard the tape.

Mr. Nyland: Not yet.

Gerald: No. Well, the task was that, in a movement that I would have during my day I would do it twice: The first time, I said last night, to remind me of my wish and bring me to the beginnings of the 'Fa'-bridge, and the second time...

Mr. Nyland: No, the wish is there ... when the wish is there, you are already at the 'Fa'-bridge.

Gerald: In trying to apply that today, that's what I found—that doing it the first time was not

really necessary, that the wish was there. But I found, definitely for myself that I was brought to a point where the wish was there and a movement was made, and then...

Mr. Nyland: Why a movement. We have talked about movement and the necessity of showing that you are alive, but when you have simply a wish you exist at that moment when you have the wish. Why can't you become Aware of you existing at that time.

Gerald: Sir, I now don't know what it means. I surely don't know, without a doubt, what Awareness is.

Mr. Nyland: No. That is all right, Gerald. It may take some time. And maybe every once in a while you experience it, but many times one goes along with these ideas and every once in a while you make an attempt and you say "Yes, now I know what Awareness is"—or not yet, maybe tomorrow—and then you have an Awareness of something that perhaps looks or feels like an 'I' or that you think that an 'I' is there; and this 'I' is functioning and there is an Awareness and you have information about yourself which is the result of such Awareness, then you have more certainty that you're on the right road. Six months later you'll probably find out that it is not so and that then, after six months of making attempts you'll find out what it actually means. And you say: "Six months ago I thought I knew it, but I didn't," and six years later you are still in the same kind of a state.

Don't forget one thing, Gerald. We are unconscious human beings, having lived for eighteen, twenty, twenty-five, thirty years constantly unconscious, constantly under the influence of the atmosphere of Mother Earth, of that what is the attraction to us physically as well as psychologically, the attraction of gravity; constantly having lived in that atmosphere, never even considering the possibility of being free from it, than only at certain times maybe in one's life that there is a flash of a moment of a realization that I happen to Be and then, perhaps, I don't see my form as much as I used to. But otherwise there is a tremendous amount of unconscious impressions which I have received in my mind, which I have received in my feeling, which have been distributed over my body, and all the different activities of my body have been unconscious.

Now, whatever that is in quantity, it is tremendous. Now we come and poke a little bit at it and say "Now I would like to have an 'I' starting to fight against my unconsciousness," of course it's impossible. The little 'I' is pushed in the corner. Even if it is there—and 'little,' as I say—it has no chance. And as soon as I try to continue to wish to create it ... and I have a wish and I say

I would like to 'go across' 'Fa,' what chance do I have! To lose myself at 'Mi,' or to have an 'I' continuously with me? Of course it won't. It will take many years. At the same time, it's tremendously important for me to have every once in a while a glimpse of a Conscious or a Conscientious state; and when I have that I say "I know, this is the road I have to follow, and it doesn't matter very much how long it takes, I'm going to get there." When that is there, then it is a real wish.

So, I say don't forget how unconscious every person is, and we are talking about almost impossible things. At the same time, tremendously intriguing. Because I want to see that what is possible now, instead of waiting until I die and then automatically—by Nature—get rid of the influence of my body. And then I can say "Yes, I will, have freedom of my life without a body," but in what condition will that life be. Have I ever made a preparation so that there was some kind of a container in which that life could continue, a container which is of lighter density than matter of my body? And when I keep on thinking about that as a fact of dying, what do I do in ordinary life to prepare for it. Only a little bit of maturity that I get by Mother Nature allowing me to have a little more insight in myself, but definitely not anything that looks, even, or behaves like a Conscious something—let alone a Conscientious something.

So, don't be disappointed.

Gerald: Well, I'm not. It's just...

Mr. Nyland: Good. Good.

Gerald: Well, a part of me is. But I'm confused to the point of trying to apply this in the last few days...

Nyland: No. There is no confusion, Gerald. I say I have a wish to Work. My wish is there, I make an attempt that an 'I' is there actually Observing me. That's all I say. My wish is identical to the creation of an 'I' when it is sincerity. When I really want a wish for an 'I', the 'I' is there. Never mind the rigmarole that I explained in the first meeting about the 'as-if' and so forth. That's good to read again afterwards, but for the time being I simply say "I wish an 'I'," my 'I' is there. I say 'Observe' me. I must have knowledge of myself. That is the result of my attempt of Work. If I don't have the knowledge of myself in anyway whatsoever, the result of my Work is nil. There is no confusion about that. Either I have knowledge of myself and then I know, I say it's "Yes"; and when I don't have any knowledge of myself at all I say "Unfortunately it is 'No'."

Gerald: The knowledge that I've gotten generally is that I am. That's all. There's a moment, there, when my body exists.

Mr. Nyland: That's right, and continue ... continue if you can to deepen that knowledge, or also see if you can extend it—not just a little flash of a moment—so that gradually one starts to realize that there is something continuously Observing you and then, you might say, from your 'standpoint' of unconsciousness you could become Aware of the existence of something that is functioning Consciously. But I'm trying to explain that it will take quite some time.

Gerald: You spoke about—just before—about the struggle, that we have to go against a grain. And what I've been finding for myself these last few days is that there's a definite tendency for my thoughts to come in the way and...

Mr. Nyland: Sure. That is right. Mother Nature is not going to give you up.

Gerald: I think about... Well, what should I do ... what could I do practically.

Mr. Nyland: What does one do when you want to educate a child. You pamper it. The least amount of crying, you're there at the bed and the crib. Maybe you are stupid in picking it up, but at least you care. If I care for my 'I', I will feed it. And if I care for an 'I' to be there and it isn't there, I create it. It depends entirely on my wish—that I see for myself the necessity of understanding that I ought to grow out of the state of Mother Nature, out of my natural condition—but I also know that if I want to grow up as a Man I have to pay for my existence where I am now, otherwise Mother Nature will not allow me to go from one place to the other. There is no confusion. There is a realization of difficulty; and sometimes that is ephemeral—that evades you, that you cannot put into words immediately, and where you have to continue with a little bit of feeling—but your wish, if it is there, can be encouraged.

You understand that. I've said so many times: If I want to go somewhere and I really want to go... I use usually the word 'Philadelphia' and a lawyer who is giving me ten thousand dollars because my uncle died; and he has made the stipulation that I have to take the ten o'clock train—Pennsylvania Station, Amtrak maybe—don't you think that I will be on that train? Come hell or high water, of course I'm going to get ten thousand dollars.

Gerald: When you say to be 'on that train,' you're talking about having an 'I'?

Mr. Nyland: No, my sweetheart! I talk about something in ordinary life. When I wish to do something, by God I'm going to do it if I want it, if I really wish it. That's what I mean. If I'm interested in my development, if I believe that it's necessary to understand what an 'I' can do for

me; if it is actually that I see the bondage of my subjectivity and I don't like it because it prevents me from growing up, then I will tell God that I'm going to get there somehow or other. That's what I mean. That's why I say it's either "Yes" or it is "No", and no wishy-washy nonsense. Because it won't buy you any 'bread in Heaven,' I say many times. And confusion—keep on looking at that chart until it clears up.

Gerald: Thank you.

Mr. Nyland: All right. Yah. Good. You understand now what I mean.

Linda Neff: Mr. Nyland?

Mr. Nyland: Yah.

Linda: It's Linda Neff.

Mr. Nyland: Linda Neff?

Linda: Yes.

Mr. Nyland: Yah.

Linda: Now I'm very confused.

Mr. Nyland: You are confused now?

Linda: Yes. Earlier tonight you said that your wish was the energy that ... or it was the motivation that caused you to make an attempt, and just now you said that it *was* the attempt.

Mr. Nyland: It was? What I said just now?

Linda: That it is the attempt itself, or that...

Mr. Nyland: Oh! Yes, of course. You see, it all depends on the intensity of that wish. I can say it will require a task. I will say: "Now, let me see. I think I ought to do something about myself because I really don't like the way I am. Well, I've heard a little bit about Gurdjieff and All and Everything and someone has been talking about the Objective faculty, now let me see, what will I do. Should I prepare for that? Should I sit straight or should I bend over or should I walk, or should I consider that... Now, wait a minute. I have a feeling that perhaps I should have a little wish. Well, maybe if I have a little wish, then I create something that becomes Objective to me." So I go and continue to talk and postpone, because there is a chance that I say "If I want a wish," it is here. Now, it all depends how strong that wish is. The more that wish is wished, the stronger this wish for 'I' exists, the sooner the 'I' will come. I don't have to go through the rigmarole of, "Now I have to do this"—and I feel, then I have to think, then I have to formulate, then I create a little 'I' which is there as 'I', and then I look at the 'I' it says "go ahead" and starts

Observing me, and the little 'I' starts Observing me and receives an impression of me, and the impression goes back to the little 'I' and it is registered there, and then it goes into my memory. If I want something now, I will have it. But, it all depends how much I wish it. And so I say, when I have the wish and it is real, the 'I' is there immediately in activity and immediately giving me information about myself.

You see, it is a shortening of that process, dependent on the intensity of my wish. You understand that?

Linda: Yes I do, but I guess what my next question is, is how can I strengthen the intensity of the wish.

Mr. Nyland: Yah, it all depends how much you like yourself or dislike yourself. I mean, if I have a feeling that I ought to grow up and I don't like to be not yet fully grown, I don't like to be a child... There is a period when a child doesn't think about wanting to grow up because it's logical and natural, but there is very definitely a period ... around twelve years and fourteen years they start to think a little bit about it, and then they start to think about how will they be when they can grow up. They can hardly wait ... you know, little children who are having to be measured on the post like that, every month or two weeks they go stand there and say "How tall am I now."

You know these things. It's logical for each person: If he is after something, if he actually has an idea that it is available and that he can chase after it so that he will catch it. And of course I have to have that kind of wish, even, for adventure.

[aside to Steve] Yah.

Steve: Okay.

side 2 Mr. Nyland: It's running?

Steve: Yes.

Mr. Nyland: Many times these kind of questions are so simple. If you really know what takes place in your ordinary life—unconscious states, being educated and growing up, and becoming interested in this and that and the other—it is so simple when there is something that you really want, that you go after it. Someone uses a word in the family at the dinner table and you don't know what it means ... they cannot explain it because the conversation is too fast, at the end of the meal you go to Webster or the Encyclopedia Britannica and you look it up—*when* you want to find out. When you are interested in political questions ... and why we have to pay more for

sugar, maybe you read an article in Time which tries to explain a little bit. If I am alive, I go after aliveness. If I'm interested in finding out what can happen, I want to see if I can describe in advance what *might* happen, and then if I like it I'll go there.

It is exactly the same with the wish to Work, only it is made a little more difficult because the wish to Work belongs to a surrounding which I call 'Conscious' and 'Conscientious,' it's a surrounding which is not natural. It's a surrounding, wherever I get into it I am opposed. Because no one in a natural state, including Mother Nature, is going to let me go, because She prefers me to be unconscious. If I belong to a herd of sheep, I follow exactly what the shepherd is telling me. He has a stick, and if I get out of bounds then he says "This way," and then "the other," and there is a dog...

All right. You know what a black sheep is? He is rebellious. He says "What? This shepherd, what does *he* know." You understand that. That is aliveness. By God, if I am alive I am alive, and nothing is going to stop me. Of course I run out of breath and I can't continue climbing a mountain all the time, and there are many things that are too heavy for me. And I say "Well, my measure at the present time is 200 pounds." I can lift it—maybe in an emergency 250—but if I strengthen my muscles in my biceps and so forth, maybe 300 pounds.

All such things, you know. Comparing yourself with other people. Being jealous because they know a little bit more than you and spending your time—midnight oil—just a little bit more because you want to be number one in the class. Or whichever it may ... sometimes in life, it's all right. Maybe conceit is all right, maybe sometimes your father with a stick is all right. I don't know, but when there is alive, it's alive ... and it is in general dead, and I don't wish to die because there is still too much to see. When there is something that is lovely and beautiful for me, even if it's an unknown country I go there. I find out how to travel; and maybe there is no road—nothing—and maybe the Shell or the Texaco Company has no chart, but what do I care as long as I'm careful and I don't get bitten by a poisonous snake.

This is what I'm talking about: Aliveness regarding Work, and very definitely based on the fact that if you don't do it you will die like a little animal. We are human beings. We have the possibility, and an obligation, because we have three centers. I talked about that at length. Why three centers, different from an animal with two—or, you might say, has one and the other two half, but in any event not more, the equivalent of only two. Three centers means I can do something with the three, because *that* I can make into One. If there are two, I cannot make

them into One. Two centers means one is stronger than the other, perhaps, and then that what is gained is of course a strength of one absorbing the one that is weak, and it goes in the same direction as the original one center which happened to be the stronger one. But when there are three ... the points of a triangle, they can combine into One. The two points only become One when they join and then they eat each other up, but when the three are together it's always a fight of two against one, and then there is a center point in the triangle when it can, as it were, 'shrink up' into that one point in which the three points now combined have formed a new entity. I don't know how much you know about mathematics and that kind of philosophy, but that is the interesting thing of a Man—to be a *three*-centered being. That means he can take responsibility, and he can continue to build on that what he has accomplished before.

What's the difference between an animal and a Man. Have you heard of Korzybski and the question of time-binding? Maybe not. What is the difficulty with an animal who builds his house—you know, how you call it...

Someone: A beaver.

Mr. Nyland: Huh?

The person: A beaver?

Mr. Nyland: Yah, a beaver. That's right. I called it an otter [chuckle]. A beaver builds his house for his family and the sons and daughters can never use it, they always have to start over again from the very beginning. A human being need not. He can do it if he wants to, but it would be terribly difficult for any development of science if every time you use a thermometer you have to start from the beginning—where Celsius started—to make one. You can build, as a Man, on that what has been accomplished in previous generations, and that is why it is possible to have progress. And that is only possible because a Man has three centers to develop, and the three centers, when they become united they can then form an entity. An entity with 'life,' I've said the other day. Not just joining. The life force which is there is functioning in any one of the three centers when, between the three centers, there are certain divisions of activity. One center is a positive one, the other center is a passive one—a negative—the third center is a neutralizing force. Whenever there is a chance of the three uniting it doesn't matter which is which, as long as all three are represented. And it is first that the negative and the positive will hate each other because they fight, the neutralizer is what is a neutralizer as a force; it comes inbetween and says "Don't fight but extract from each other what is possible for each force to give without

annihilating each other, working together," and the neutralizer takes care of that working together. That is what I mean by the continuation of a force existing in that unit. When that unit exists with a force, it can go up to a higher level. And in that higher level again it meets with a positive force, and the former neutralizing force becomes the negative force, existing then at a higher level meeting the positivity.

If you want to read about that, read Purgatory. If you want to think about it, sit and think. But the logical conclusion is: I am a three-centered being. I don't want to be an animal. I don't want to die in my animal state as unconscious. I have a desire to find out what is the value of things. I want to know more than the shepherd. I am not one of the herd. Even if I am a little rebellious ... maybe I'm not as black as some people think I am, but nevertheless I will go my own way because I want to find out. And so I come across a method which helps me to understand Objectivity, and I say "Yes, that's the way out," because I want to get rid of my subjective statements or subjective elements.

That's why I talk about aliveness: So that the aliveness can go over afterwards into an Awareness. When I can lose myself, when I can become Impartial to that what I am doing, my Awareness can exist. Because aliveness is still connected with me and still identified with me, but my Awareness can be free. And therefore the three-foldness of that what a Man is and can become as One, if he is free from himself he then can enter into a new level of existence.

Now, more questions. Otherwise, I talk too much theory.

Jim Thomas: Mr. Nyland?

Mr. Nyland: Yah.

Jim: It's Jim Thomas.

Mr. Nyland: Yah.

Jim: I had an experience the other morning, when it was time to get up and it was very cold and a large part of me didn't want to get up.

Mr. Nyland: No! Really? Didn't we talk about that the other day?

Jim: Yes, we did.

Mr. Nyland: Huh? Yah.

Jim: But I had a sudden, very clear realization that if I had an 'I' this 'I' would just get up without any doubt.

Mr. Nyland: Oh, no. [chuckle] Not on your life. The 'I' would simply be above you, hovering

around, not falling asleep at all. It wouldn't have to get up.

Jim: Oh.

Mr. Nyland: 'I' is a state of Consciousness; compared to our physical sleep, it definitely is out of the range of physical sleep; it is a state of constancy of Awake ... of being Awake as existing, not subject to any sleep of the body. It may have other attributes, of certain limitations which, of course, can be understood if one says the next level of existence also has certain laws to which I have to adhere. But the laws at the present time is either, as an animal 96 for a Man is 48 if we could count them, but for the next level—that is, the planetary level—there is a chance that there are only 24 laws, and that the chance for the Consciousness is really 12. But of course, these figures have no particular meaning. Only I can say it is less and less 'dense,' less and less keeping me in bondage ... but nevertheless there is a certain bondage, but sleep is not among them. Sleep I lose when my physical body disappears or when I disappear out of the physical body, it belongs to the condition of my physical body.

Now, I say there is a state of non-awakening which for me is 'half-sleep,' and I say on Earth that exists also, even when I'm walking around and I'm only a little bit of a sleep-walker. I say that also disappears when I 'die,' it also disappears when, in dying, there is an 'I' considering me and 'watching,' as it were seeing me die, the same way as an 'I' can Observe me when I wake up out of my sleep physically and say "Well, he is ready to get up" and you don't. The 'I' is not getting up. The 'I' is just Observing—*if* it were there. I doubt it very much, you know.

Is that clear now.

Jim: Yes, it is.

Mr. Nyland: An 'I' is a Conscious entity. We don't know what the kind of an 'I' is—or rather, what an 'I' is. Imagine the difficulty. An 'I' belongs to a level in which my physical body does not exist. Can you imagine what it is, that kind of s state hereafter as a spirit? You can't imagine it. You need words. If there are no words, you have to have some kind of expression. What will express your feeling. Even if we say for a Kesdjanian body to exist, what is the language of an emotion. How will I communicate with spirits. By touch? But, what is there to touch. By saying something? Words? They cannot, I have no physical body. What is distance. We talked about time as three-dimensional, and space. They don't exist. And that's why it's a little idiotic even to imagine what Heaven looks like. All I can say is, "It won't be this, and it

won't be that." And I can say it is 'non'-subjective, but that is no description of the effort—my fantasy of wanting streets made of gold.

All right. Now, are you getting up, or not yet.

Jim: Uh, what do you mean.

Mr. Nyland: Well, you're still in bed, aren't you?

Jim: You mean Work is going to the store?

Mr. Nyland: [chuckle] I would like you to say that nevertheless I was in bed, and my 'I' above me was looking at me and told me to get up.

Jim: I see.

Mr. Nyland: All right?

Jim: Yes.

Mr. Nyland: Okay, You do that tomorrow morning.

Lori Dewar: Mr. Nyland?

Mr. Nyland: Yah.

Lori: It's Lori Dewar.

Mr. Nyland: Yes, Lori.

Lori: Um, I have a question about the time that I spend in the morning, first thing when I get up. And...

Mr. Nyland: The time you spend in the morning?

Lori: Uh-huh.

Mr. Nyland: Doing what?

Lori: Well, when I first get up...

Mr. Nyland: Yah.

Lori: ...I try to take fifteen minutes or half an hour in which I don't ... or I read, or I stay by myself, and I'm not pressured by anything, of having to do anything yet for the day. And in contrast with that, I find the rest of my day is not as simple.

Mr. Nyland: That is why you do that in the morning.

Lori: Yes.

Mr. Nyland: That's right.

Lori: And I was wondering how I could bring more simplicity to the rest of my day.

Mr. Nyland: I think you can. I don't think you are constantly so unsimple the rest of the day. I

think there are many times that you can be quite simple. Just watch yourself. I say, now, simply 'watch.' That is, see actually how you spend your time or where your body goes—mostly your body, or whatever the thoughts and the feelings may be. You're not complicated the whole day long. You go from one place to another; you can make it very simple, you can even slow down if you have the time. When you sit and eat, there's no difficulty about being simple at that time. It's only when it becomes complicated—that you have ten things to decide at once, or that there are five telephones that keep on ringing—but really, during a day in ordinary life I think we can make ourselves very simple many times when we want to.

And so, I think one can repeat what is in the morning a little later in the day. I will have a little difficulty because in the morning the different centers are not functioning as yet to its full capacity. My mind may even be a little sluggish, and my feeling is very satisfied by having a cup of coffee so that I can actually feel happy with my body, but when I'm during the day interested in driving, getting in and out of the car or having a little handshake with so-and-so and say "Good morning," or that I pick up a package and bring it from one place to the other, or whatever it is—as I say, go and come here for lunch and eat—I can sit quietly, I can go to the window, look out. Of course you can repeat very simple moments in which there is not much to think about, and the questions or the thoughts you have are not so urgent.

See what you can do tomorrow, Lori. I emphasized early in the morning as the best time, which is true. But it does not preclude that for the rest of the day there are not moments and times, even periods in which there is very, very little to do. Even if I shovel snow, I don't shovel all the time. I lean on my shovel, catch my breath, look around a little bit, light a cigarette, or catch my pipe—it falls out of my mouth. Little things like that, Lori. Don't think that they are in the way from wanting to Work.

Lori: Well, that brings up another question, is that the momentum that starts; it's like I can feel myself gearing up for the day—you know, right after I have that cup of coffee—and then sometimes, depending on how strong the morning was, the rest ... sometimes during the day it can be more simple. But I think what I'm asking is, how do I bring that wish to the foreground and not let the momentum, um...

Mr. Nyland: Well, put a knot in your handkerchief; or make a pact with yourself that every hour you will want to think about Work and actually do it; or that someone else can remind you. If you actually want to find out, you will find different ways of being reminded. I think if you live

with that for one hour in the morning, you will see how many opportunities there are. We used to have one of those little clickers, you know?

Lori: Uh-huh.

Mr. Nyland: And maybe that can help. You know, there are hairy shirts. There are pebbles in little shoes. Lori, there are enough opportunities to be reminded *if* one wants to be reminded. I hope that people will remind you ... and that you will say "No, not now; it isn't ten o'clock yet," can you have a day like that?

Lori: Yes.

Mr. Nyland: Okay. Then you will find out for yourself you're much, much stronger than you think you are. When there is a wish, you actually can do it. It may not last; it may also become a little tiresome; maybe at times you don't see the necessity of it and it may be you will rebel every once in a while. But that doesn't matter, that's human nature. After a little while you will see it will give you a very definite level which then can be maintained during the day; and you can start it off with having a hell of a lot of energy after the cup of coffee has been drunk, and you say "Now let's get to it." It starts a momentum, and of course your naturalness will continue with that momentum; and Mother Nature will love it because it keeps you asleep, but also at certain times something can take place in you that I many times call a 'self-starter'—starting a different kind of an engine. All it needs is to press that button. I don't know sometimes where the button is, but I imagine all kind of things; particularly when I happen to think about it in some way or other, or I realize that that what I experience can be explained many times in different ways, and that I don't have to take it always in a habitual form.

Again, it comes back to an aliveness which I divide up. One continues with the momentum of my ordinary existence, and in that I don't want to use too much energy so I can simplify it. But the other is very definitely connected with a wish for growing up and should lead to Awareness and Awakening. And keep this picture of a 'V' for victory in mind. The left will go in one direction, the right road will go in the other. Before that—at the wrist you might say, of that kind of a hand—you have to divide your energies. One is destined to go for the maintenance, the other I would like to go in the direction for my further growth.

All right, Lori?

Lori: Yes.

Mr. Nyland: Yah. All right.

Joe Grosch: Mr. Nyland?

Mr. Nyland: Yah.

Joe: Joe Grosch?

Mr. Nyland: Yah.

Joe: Two months ago you gave me a very simple answer as to what I should do to become more simple to be able to Work, and I've ... I've been applying those words and I've had a taste of how simple the fact that I exist could be. It was a very strong experience for me, and I've tried to continue to put my wish into action as simply as I can. And I found that I ... I had to re-emphasize my mornings and set at least a half hour each morning so that I could try to apply what you told me to do.

Mr. Nyland: Yah.

Joe: And yesterday there was a tremendous amount of aliveness for me, and I was ... I wanted to Work as much as I could, but I couldn't. I mean, I tried. I...

Mr. Nyland: Why couldn't you?

Joe: Well, it's the same as I said two months ago, I don't know.

Mr. Nyland: Yah, but here you sit and there was energy. Could you sit down? Could you stand still? Could you at such a time close your eyes and say "I'm full of energy, I want to use it." The thought of Work is already there, and all you have to do is to become Aware, without even wanting to describe 'I'. If I close my eyes, I know I still exist. It is partly remembering because I have seen myself when I have my eyes open so I know how I was when I was standing, but I close my eyes and then there is a certain 'Awareness,' I call it. At least I know if I try, with my eyes closed, to look within, there is something that becomes more or less Aware of me. It may not be completely free from my ordinary vision because, as I say, there is memory, but also when I continue to keep my eyes dosed and then, if I have the time I make some strange kind of movements with my arms—something that I have not seen before—something remains in existence within me that recognizes my life. And I don't see any reason why you cannot use this kind of energy for that purpose at that time. As if you will say "No, wait. Don't disturb me now." Or you may be with someone and say "Excuse me." Or when you are by yourself, "I take this time off now."

I want to do something, and it's important for me. I want to find out what it is when I say 'I' is 'Aware' of me, or when I say "I Am." And, *say* it. Say it with emphasis—"I," whatever

that means. Close your eyes... Because there is an "I" that could exist, *then* the "Am"—the "Am"ness, the Being of that what is you—then inhale, after inhaling "I" as if you make contact with Heaven, you go across a little threshold, you exhale, at the end of the exhalation "Am" you make it sound, it reverberates here, in your chest.

All such things are good to remind you; because you will be able that then at such a time the energy can go in the direction of creation of an 'I' which remains, then, for a little while Observing you, accepting you. Sometimes when you walk ... I gave it the other day, I hope, "I Have A Body" as a mantram. Every step you take, I said: "A body I have," "Have a body I," "Body I have a"—say these things as you are walking. Instead of saying "1, 2, 3, 4"; no, you say "I, Have, A, Body." All of that brings you to the possibility of an existence of yourself in which you become determined to find out what is you in reality; and you exclude at such a time all kind of different impressions from the outside world, because even if they come in you say "Nix, nix, I have some Work to do," and you do that Work.

All right, Joe?

Joe: Yes.

Mr. Nyland: Yah, I'm sure you can. One thing: When you are in that state and you're a little nervous, you must be careful. If you can't sit down, relax as much as you can. We talked about Draining the other day. Perhaps it depends on how much time you have. Draining gradually can become such a part of a person that he doesn't have to sit. And it doesn't have to do very much with Sensing, but he can learn to Drain as he walks; and he goes from one place to the other, at the same time there is that kind of a force which Drains out of him all extraneous material. Also, that means something in me is in charge wishing to do that for the sake of growing up, for the sake of becoming more able; for the sake of really developing something that as yet doesn't exist, and when I feel that I am on that right road, I say "Hallelujah, glory to God!"—something like that—in order to express my energy.

All right? Okay.

Robert Sternau: Mr. Nyland?

Mr. Nyland: Yah.

Rob: It's Robert Sternau.

Mr. Nyland: Yah.

Rob: I was wondering, how can I make an understanding for myself. How does one make

understanding.

Mr. Nyland: Out of knowledge you make understanding. Your knowledge of yourself, whenever that is in the direction of Work—that is, with the introduction of Objectivity—will give you an experience in which an 'I' perhaps could be present and is then actually Observing you, it will give you facts which are then more truthful and that will give you the understanding, and understanding is a conversion of an experience from the standpoint of knowledge. Starting at knowledge, through experience it becomes understanding. Understanding belongs to the level of your Being, knowledge belongs to the level of your mind. That what is the conversion, is the level of your wish wanting for a very definite person to reach understanding, and you use the knowledge which exists as far as Work is concerned, for yourself to have an understanding for your Being.

All right?

Rob: I feel that I know what you're saying, but I...

Mr. Nyland: That is the difference between knowledge and understanding. [laughter] It's quite right. Now it's up to you to change it and to make it real. With knowledge, sometimes there is a little unreality. It is not always. Sometimes one feels that quite definitely it's not always your own. Because with the knowledge in your mind—and someone else having an argument with you, or listening to a speaker and always agreeing with the last one—it means that your mind is not so quite sure about its own knowledge. Also, the way sometimes it's taken in depends on the functioning of the mind. When the mind is really satisfied after you have had lunch, it doesn't take in as many things as when lunch still has to be consumed and your stomach is empty. And so, I never can rely very much on the knowledge which I have because tomorrow something else may be published that undoes it; but when it's really Objective knowledge it's a different kind of thing, because it will always be the same regardless of what someone else is even telling me.

That knowledge—that I now call 'Objective' knowledge—has its foundation in my understanding. The understanding belonging to a Man when he grows up—he acquires a knowledge of a different kind. The Objectivity of such a knowledge means that the totality of his Being agrees with everything, as it were, which he 'knows,' his understanding has become a function.

Rob: You said earlier that, uh, you're born into this world to grow in understanding, and you said that the way we do that is becoming less selfish and more Impartial. I was wondering if you

could say a little bit more about just how one goes about doing that.

Mr. Nyland: I'm attached to myself because I've lived with myself, I've directed everything for myself in the form of my experience; and therefore I say this 'identification' with that what I am has become so tremendous that I cannot think of life in any other way than as an expression of that what I am as a personality.

Now, if I want to become Impartial, I need something else that can hold onto myself. That is my unselfishness. The fact that I wish to give up my partiality means that I don't want anything for myself to continue to bind me; and when I become Impartial to myself, then there is a certain state, in which I am, of *un*-selfishness with the realization that that what is now me is no longer bound to the form in which it happened to appear, and because of that I can give up everything that I now call the 'expression' of my life without losing life itself. You remember the Sermon on the Mount and the multitudes which were being fed: that was, still what was left over was more than what they started with. If I continue to give my wish—my love, my really caring—in the form of unselfishness, I will end up with much more as possessing that what I really am, and a knowledge of myself which becomes more and more completely Impartial. Think about that a little bit, because you will see how they both will join together and that they both will be recognized by God, and because of that He will accept me.

All right?

Yah.

Danny Watson: Mr. Nyland?

Mr. Nyland: Yah.

Danny: This is Danny Watson.

Mr. Nyland: Yes, Danny.

Danny: It seems like I want my religious feelings more than I want to try to Work. When ... when those come I want to increase them, and I don't even want to try for an 'I'.

Mr. Nyland: But, can't you identify your 'I' with your religion?

Danny: I can, easily. I mean, I'd like to do that.

Mr. Nyland: You cannot, you said?

Danny: I can.

Mr. Nyland: You can.

Danny: Yeah.

Mr. Nyland: Consider your 'I' as the eye of God. It depends what kind of religion you were brought up in. Did it have anything to do with Christianity?

Danny: It did.

Mr. Nyland: And the person Jesus Christ?

Danny: Ye.

Mr. Nyland: Were you, in that way, orthodox? What was the religion.

Danny: Methodist.

Mr. Nyland: Your religion?

Danny: My parents were Methodist.

Mr. Nyland: Methodist. Then you definitely know about Jesus Christ to be considered as mediator,...

Danny: Yes.

Mr. Nyland: ...a means of that what is Man, sinful as he is, in which he cannot in the state in which he is, even with the best of his intentions reach God—right?—and that for that reason he has to have a mediator helping him; so that then that mediator, as it were, 'pleads' to the Lord that a person is honest, although sinful that he is willing to shed all sin, sometimes Jesus Christ being the person who is carrying it and then, illustrating that in the history of that what happened to him being crucified, that in that kind of activity he took on himself all the sins of the world so that then he, as a medium through whom this could happen, all people could enter Heaven and see God Himself.

Now, I think these concepts are very lovely, and I think it gives actually to a person a reality more and more about the value of what he is, and the impossibility in which he finds himself in really wishing to do certain things and constantly being affected by his own selfishness, by his own sinfulness of not wishing to understand what ought to be done, and his unwillingness to take on a responsibility. Now, for such people there is a method given by which they can reach the totality of life as represented by God. That will give them a delivery from that what is now binding them on this Earth; and we call that a Christ 'attitude' as illustrated by Jesus, in which that what Jesus did as man living then and dying as Christ, illustrating for Mankind the way of how a person should confess that what he is as an unconscious being—which they call 'sinful'—wanting to reach the Consciousness and Conscience of the Lord Himself by means of following into the commands as given by Jesus and illustrated by his life as Christ.

Sometimes I call an 'I' a 'Christ influence,' because it functions as a mediator between me and my God. And sometimes I have a feeling that even in the wish to want to pronounce God, that I'm not entitled to even use that word, like the Hebrews don't wish to use it. 'Jehovah' was the word they could not use to God Himself as name, and it was simply because they felt they were not entitled to it, but also that they were too much unconscious. And that now, because of this 'I' representing a method of Christ-like form of behavior, anyone wishing to reach Heaven and God and Infinity can follow that in his life, and applying it in such a way by gradually going from his unconscious state to his Conscious and Conscientious state. Or with other words, gradually shedding that what is binding him now as his so-called 'sinfulness' to the Earth, reaching ultimately the possibility of freedom from this Earth, and as a result being able to enter the Kingdom of Heaven.

You see that.

Danny: I see it some.

Mr. Nyland: Huh? Think about it, Danny.

Danny: Okay.

Mr. Nyland: Because it is all exactly the same in principle, like in many religions. It does not matter so much what the different people were who formulated it and who at that time put it in certain words. If one continues to study different religions from different people and try to extract from it what was really the principle of such a religion, he will always come to the same conclusion: That is, there has to be a means and a way indicated of what one should do, on Earth, in order to become free from the bondage.

All right?

Danny: Yes.

Mr. Nyland: Yah. Good, Danny.

Now, that's it? Are you satisfied tonight? It was a little better, wasn't it. But still, not yet. When I talk about aliveness I really mean almost joy, like getting up and say "Listen to me, I have a question."

I hope you have a good week.

Goodnight, everybody. Goodnight.

End of tape